

The Reasons Behind Victory and Defeat in Islamic History

أسباب النصر والهزيمة في التاريخ الإسلامي



By Shaykh Bishr ibn Fahd Al-Bishr (حفظه الله)

Translated by Dār At-Tawhīd

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Foreword

All praise belongs to Allāh. We praise Him, seek His aid and forgiveness. We seek refuge with Allāh from the evils of our souls and the evils our deeds. Whomsoever Allāh guides then no one can misguide him and whomsoever Allāh leaves to stray no one guide him. I bear witness that there is nothing worthy of worship except Allāh, having absolutely no partners. And I bear witness that Muḥammad is His slave and His Messenger. May the Ṣalāt and Salām be upon him, his family, and his Ṣaḥābah until the Last Day. As for what follows:

This is another wonderful audio lecture by the devout Shaykh Bishr ibn Fahd Al-Bishr (حفظه الله) wherein he speaks about the reasons for Allah granting us victory and Tamkīn [empowerment] on the earth, and the reasons behind a crushing defeat and lasting humiliation.

It is a very important topic for the Muslims to understand so they can guide the Ummah out of her humiliated status, in to the glory days by connecting the future of this Ummah with its heroes from the past who were the Masters of the Dunyah.

We ask Allāh (ﷻ) to make it beneficial for the Muslims.

Your brother Abū 'Abd Allāh

11 - Rabī' Al-Ākhir 1443 AH

Shaykh Bishr ibn Fahd Al-Bishr (حفظه الله) starts speaking:

Verily all praise is for Allāh, we Praise Him, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray no one can guide. I bear witness that there is no god but Allāh alone without any partner and I bear witness that Muhammad is His slave and messenger and His chosen one and His friend and His best Creation may the peace and blessings of Allāh be upon him, his household and his companions, and those who followed them in goodness. To proceed, my beloved brothers for the sake of Allāh, As-Salāmu ‘Alaykum wa Rahmatu Allāhi wa Barakātuhu

This topic that we want to discuss during this night is related to the reasons for victory and the reasons for defeat in Islāmic history. It's a very important and sensitive matter and it should be known by all Muslims in general, and by du'āt (Islam preachers) specifically. They should research this matter and contemplate it so they will know the reasons behind victory in order to act upon them, to spread them, and to know the reasons behind the defeat and forsaking the Ummah, so they can avoid, fight and counter them and avoid them.

It's known among all the Muslims that Allāh (ﷻ) promised that He will make this Dīn victorious and He will grant His Believing Servants Tamkīn (empowerment) like Allāh (ﷻ) said: ﴿Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand﴾ [40:51]

And Allāh (ﷻ) said: ﴿ Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me ﴾ [24:55]

So this is a Sincere Promise that will be fulfilled no matter what. It was fulfilled during the era of The Prophet (ﷺ), and after that during the reign of the Khulafāa Ar-Rāshidūn (i.e. Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī رضي الله عنهم).

After that years passed by and the Islāmic strength and tamkīn had ups and downs, moving like a spiral and it didn't move in one straight direction. There wasn't a total tamkīn and Islāmic strength during a period of 1400 years but there also weren't any crushing and humiliating defeats.

Rather after the blessed generations (i.e., the Sahābah Tābi'in and the Tābi' At-Tābi'in) the Islāmic History went through periods of Victories and periods of defeat.

The word Nasr (victory) is a general, a broad and inclusive word that includes the victory of the Scholar even if he is killed. Because there were some scholars who were killed, and there were those who were tortured, and there were those who were displaced, but in the end they were made victorious by Allāh, I mean by this that he made their path and beliefs they lived for victorious, even if that scholar was killed for that sake.

And the best example for that is Shaykh Al-Islām ibn Taymiyyah (رحمه الله) who died in prison.

A couple of centuries later Allāh paved the way for someone who stood for the same principles as Shaykh Al-Islām ibn Taymiyyah called and stood for, and that was Shaykh Al-Mujaddid Muhammad ibn ‘Abd Al-Wahhāb (رحمه الله) who raised His banner, and spread it on this earth.

Not long ago one of the tughāt (tyrants) killed a famous Islamic preacher and we consider him, and Allāh has the best knowledge over his affairs, from the best men of this era and his name was Sayyid Qutb (رحمه الله).

Because when he was killed, his books spread and his ideas were read while the tāghūt (Jamāl 'Abd An-Nāser) who killed him perished while no one cared.

Victory isn't limited to the general meaning and apparent victory on earth merely, our speech today however will be about the victory over the enemies and the tamkīn on earth.

The Muslim Ummah today is facing a tragic reality, and I can summarize this tragic reality in three points:

- A physiological defeat among many individuals of the Ummah, unfortunately it can be seen at higher levels so we have some people calling to join a system that is labeled; The New World Order in order to become a wheel of its wheels, led by this Western and kāfir individual.

- Subordination in many areas, the most important are the cultural and the intellectual. And the best example is that you'll find in some Muslim countries the English language being the first language in some areas, as if the Arab language is not suitable. There are also the economical and many other subordinations.
- Weakness, humiliation and division. The Ummah has become; despite its large numbers and the extension of its ground, one of the weakest nations, and a nation with the least influence in this era. Contrary to the other nations, because nothing can happen on this planet except after they take from their views even from the buddhists in China they take their views. As for the Muslim Ummah their view is not relevant even when it concerns their own affairs.

So it is important for this Ummah to know the reasons of the victory and defeat, and to realize its current reality and to know the reasons that caused a downfall of this level. So that it can try to lift itself up, and to follow the Will of Allāh's Ordain to be the leaders of the Worldly life.

So I will try to summarize the reasons of Victory and defeat without using a lot of words and going into detail. Otherwise we will need volumes and not a couple of papers.

Probably the most important reason behind the victory for this Ummah are: Sincere belief and righteous deeds, Allāh (ﷻ) said: ﴿Allāh has promised those who have believed among you and done righteous deeds﴾

So there has to be a sincere belief and righteous deeds.

﴿ Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security ﴾

And here comes an important condition: ﴿ they worship Me, not associating anything with Me ﴾

Then Allāh (ﷻ) said in the following verse immediately: ﴿ And establish prayer and give zakāh and obey the Messenger - that you may receive mercy ﴾

So there has to be Sincere Imān and Righteous Deeds. And from the most important signs of a Sincere Imān are:

Worshiping Allāh (ﷻ) Exclusively, with sincerity free from any shirk.

Establishing Salāh (prayers), giving Zakāh (charity) and obeying The Prophet (ﷺ) in his commandments and his prohibitions. So we must follow all what he commands us to do, and we must avoid all what he prohibits for us.

From the most important signs of having Sincere Imān and Righteous Deeds is to have Tawakkul (trust and rely) in Allāh Exclusively, and depending on Him Glorified is He, and asking His Support Almighty is He, and making Supplications and Calling upon Him like our Prophet (ﷺ) did.

When you read the story of Gazwat (the battle of) Badr you will read this clearly, because The Prophet (ﷺ) kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abū Bakr As-Siddīq (رضي الله عنه) came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said:

يَا نَبِيَّ اللَّهِ كَفَاكَ مُنَاشِدَتُكَ رَبِّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ

O Messenger of Allāh, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. [Sahīh Muslim]

Also from the most important signs of having Sincere Imān and Righteous Deeds is to have sabr (patience) and thabāt (steadfastness) whether that is done during the battle and confrontation, or before.

There has to be sabr (patience) during trials and tribulations. It is impossible for the Dīn to be established without enduring trials and tribulations, there has to be cleansing and purification of the ranks before Tamkīn and victory. So there has to be Sabr and Thabāt like Allāh (جَلَّ) said: ﴿ O you who have believed, when you encounter a company [from the enemy forces], stand firm ﴾ [8:45]

And like Allāh (جَلَّ) said: ﴿ So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by the permission of Allāh. And Allāh is with the steadfast ﴾ [8:66]

Also from the most important signs of having Sincere Imān and Righteous Deeds is making a lot of Dhikr (Remembering) Allāh, because Allāh (ﷻ) said: ﴿ O you who have believed, when you encounter a company (from the enemy forces), stand firm and remember Allāh much ﴾ [8:45]

So when you compare this Divine and Godly matter that was practiced by the Messenger of Allāh (ﷺ), his Sahābah and the Salaf As-Sālih that came after them, with this generation and days we live in, you'll find those of our days entering the battles while singing and dancing so the end result will be a humiliating defeat and a crushing annihilation. From the reasons of victory, and I will go through them quickly is:

First: Uniting the ranks of the Muslims because when they are divided and dispersed victory will not come.

This is why Salāh Ad-Dīn Al-Ayūbbi (رحمه الله) when he wanted to liberate Bayt Al-Maqdis (Jerusalem) from the reign of the Crusaders. The first thing he did was uniting the two most powerful Muslim countries at that time, and that were Egypt and As-Shām. When he united them, he mobilized them to fight the Crusaders. Therefore uniting the ranks of the Muslims is a reason for victory and tamkīn, so when Muslims remain divided in many different countries, victory will be far away from them.

Second: Having a strong and believing leadership, because when leadership of Islāmic knowledge and leadership of worldly matters are combined justly, victory and tamkīn will be achieved.

One recent example was the Mujaddid Shaykh Muhammad ibn ‘Abd Al-Wahhāb and the Mujāhid Imām (ruler) Muhammad ibn Sa’ūd (رحمهم الله). So when there exists a strong, pious and God fearing scholar and the person who assists him is the strong leader, Allāh will hasten the victory for them.

Therefore if there exists a strong leadership with Islāmic knowledge without a strong force to protect and defend it, and to fight in order to spread their message, it will not strengthen and become victorious.

And you all know that Shaykh Al-Islām ibn Taymiyyah (رحمه الله) died in prison when that strong leadership was against him and not with him.

Third: From the most important reasons for victory and tamkīn on earth, commanded on us by Allāh (جَلَّ) and which the Messenger of Allāh (ﷺ) took care off is preparing all means and taking the appropriate means. Allāh (جَلَّ) said: ﴿ And prepare against them whatever you are able of power and of steeds of war ﴾ [8:60]

This means all what is in your ability and reasons to increase your strength, small or big, all what you have in ability you have to prepare for it.

﴿ Steeds of war ﴾ The horses are included in power. So why did Allāh (جَلَّ) mention it specifically? He mentioned it with wisdom. Because it is one of the main reasons for strength and power. Horses in the time of the Messenger of Allāh (ﷺ) were the main reason for the strength of the Muslims.

Therefore as long as we are capable of bringing and using the main reasons for strength we must do it. During the Gazwah of Badr the Messenger of Allāh (ﷺ) had only one horse rider in his army, it was said he had two and most of the scholars said he had three horse riders.

Al-Hāfith ibn Hajar (رحمه الله) said:

لم يثبت أولم يصح أنه وجد فارس إلا المقداد وحده

It is not established and not authentic that there were more than Al-Miqdād (i.e. one) horse rider.

So this was as much as they had in their ability, while the kufār of Quraysh had a hundred horse riders. And horses back in those days can be compared with warplanes in our days. So we are demanded to prepare as much as we have in our ability and we are not demanded to prepare what is not in our ability.

So the Messenger of Allāh (ﷺ) prepared the reasons for achieving victory, and he used all he had in his ability at that time and he did all what he could do.

So he wore a shielded harness in the battle of Uhud, and he dug a trench in the battle of Al-Ahzāb, and he took up the arms and prepared the soldiers, and he appointed the commandants and educated them, and collected money so he used all the means that he had in his time.

However, it should be known that reliance should not be on the reasons and means, rather you should rely on Allāh Most Powerful and Most Strong Exclusively.

And we should also understand an important reality which is, there was never a time or a day that the Muslims outnumbered the armies of the kufār, because the kufār were always a majority. And the kufār were always more powerful than the Muslims in preparation and weaponry. But the side of Imān always made the Muslims victorious over their enemies.

Therefore, whenever ‘Umar ibn Al-Khattāb (رضي الله عنه) noticed a delay in victory by his commanders, he wrote them:

إِنَّا لَا نَقَاتِلُ النَّاسَ بِعَدَدٍ وَلَا عُدَّةٍ إِنَّمَا نَقَاتِلُهُمْ بِهَذَا الدِّينِ فَلَعَلَّكُمْ أَحَدْتُمْ أَمْرًا

We are not fighting people with numbers or with equipment, rather we are fighting them with this Dīn, so perhaps you introduced something new.

So when the victory was delayed on the Sahābah, ‘Umar (رضي الله عنه) would write to them reminding them that perhaps they introduced something new so check yourselves. Have you forsaken some reasons for victory?

Question: Is it necessary for the Muslim Ummah today to have the same amount of weapons, experience and scientific and technological development as the Jews have?

Answer: No, the Ummah doesn’t need that. What is asked from the Ummah is sincere belief, uniting the ranks and to have believing men as leaders. After that they have to prepare all means possible, and to rely on Allāh, and to strive for the sake of Allāh and then victory and Tamkīn will come. This is what is needed, and this will bring peace to the heart of a believer and happiness in their souls.

We are not instructed to be stronger than the kufār, not even to be equal to them or to come close to their strength. We are instructed to prepare all what is in our ability and then strive and Allāh Almighty will make us victorious.

Afghānistan is a lesson for those who pay heed, because the Afghan Muslims had only a few weak weapons that couldn't be compared with the weaponry of the communist Russians. Nevertheless Allāh humiliated the Russians by the hands of those who were named 'Primitives' in the dictionaries of the westerners.

And taking the prescribed means and preparing all what is necessary can be divided into many and its most important are:

First: Preparing the believing soldier and the believing leadership, and this is the most important means. This force has to be prepared with believing soldiers and believing leadership; those who have Imān and perform righteous deeds first and foremost. Hereby the ranks will be purified and only those men who fit the description join, and other than them prevented.

Once you read the words of the Fuqahāa of Islām you'll find them saying: "The Commander must prevent those who discourage others and those who spread rumors to join the ranks of the army, because it is a Munāfiq and he will not be able to face the enemy when the fighting grew intense."

So it is a must to prepare a believing soldier who makes Dhikr a lot, and maintains his obedience towards Allāh, and avoids what He prohibited, and he who has set his eyes on dying as Shahīd so he can enter Jannah with the Grace of Allāh.

Men like 'Umayr ibn Al-Humām Al-Ansārī (رضي الله عنه), who heard the Messenger of Allāh (ﷺ) saying:

عن أنس رضي الله عنه قال انطلق رسول الله صلى الله عليه وسلم وأصحابه حتى سبقوا المشركين إلى بدر وجاء المشركون، فقال رسول الله صلى الله عليه وسلم: لا يقدم من أحد منكم إلى شيء حتى أكون أنا دونه. فدنا المشركون، فقال رسول الله صلى الله عليه وسلم: قوموا إلى جنة عرضها السماوات والأرض. قال: يقول عمير بن الحمام الأنصاري رضي الله عنه: يا رسول الله جنة عرضها السماوات والأرض؟ قال: نعم. قال: بخ بخ! فقال رسول الله صلى الله عليه وسلم: ما يحملك على قولك بخ بخ. قال: فإنك من أهلها. فأخرج تمرات من قرنه فجعل يأكل منهن، ثم قال: لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة! فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل

Get up to enter Paradise which is equal in width to the heavens and the earth. 'Umayr ibn Al-Humām Al-Ansārī said: 'O Messenger of Allāh, is Paradise equal in extent to the heavens and the earth?' He said: 'Yes.' 'Umayr said: 'My goodness!' So the Messenger of Allāh (ﷺ) asked him: 'What prompted you to utter these words (i.e. my goodness!)?' He said: 'O Messenger of Allāh, nothing but the desire that I be among its residents.' He said: 'You are surely among its residents.' He took out dates from his bag and began to eat them. Then he said: 'If I were to live until I have eaten all these dates of mine, it would be a long life.' The narrator said: 'He threw away all the dates he had with him. Then he fought the enemies until he was killed.

Allāh Al-Musta'an!

If one of us was told that he would die a year from now he would never sleep again from stress and grieve. While this Sahābī said: If I were to live until I have eaten all these dates of mine (maybe 5), it would be a long life.

So we are in a desperate need of a generation like this one, and when the likes of ‘Umayr are present, those who rush towards death, then Allāh will grant us victory and life, so we will achieve both victories.

Second: Preparing a military force with equipment, gear, and all what we possess in the form of strength, to the point that there doesn’t remain a means for victory that we were capable of except that we didn’t prepare for it. So if we prepare all this the hearts will find rest and will sleep comfortably.

Third: Collecting the money that is needed, because money in this modern day and ages is the pillar of Al-Jihād, rather it was a pillar of Jihād ever since the time of the Messenger of Allāh (ﷺ), and you might remember ‘Uthmān ibn ‘Affān (رضي الله عنه) when he prepared the ‘army of distress’, so what was his reward? His reward was like the Prophet (ﷺ) said: ﴿ It does not matter what ‘Uthmān does after this ﴾

So this was his reward because money is the backbone of Al-Jihād, therefore the Ummah has to spend the needed money for Al-Jihād fī Sabili Allāh. An example is our brothers in Bosnia who are lacking financial means so they can use it in their Jihād (battle) against those evil kāfir crusaders.

Fourth: Muslims must not lose sight of their enemies and have to know their strength and ability, like the Messenger of Allāh (ﷺ) did during the battle of Badr when he caught two of the water drawers who were drawing water for Quraysh and asked them: How many numbers are Quraysh? How many camels did they slaughter? How many horse riders did they prepare? Who from the Chiefs of Quraysh is with them?

So and so is with them, so they have slaughtered so and many camels, so the Messenger of Allāh (ﷺ) said: 'They are one thousand, each camel is for one hundred men.' (narrated by Imām Ahmad) so he prepared for them all what was in his ability.

So this is obligatory on the Muslims, and they should not underestimate their enemy saying that the jews are nothing and they are weak etc. No, despising and underestimating the enemy is not the job of a Muslim, rather we should know his status and we have to study the reasons behind their strength and look for their weakness. When this is done, we seek our victory with Allāh (ﷻ). However we have to remember the saying of the Messenger of Allāh (ﷺ) who said:

لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُّوْا اللَّهَ الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ

O people do not desire to meet the enemy, ask Allāh, Most High, for health and security. When you meet them (the enemy) have patience and endurance, you should know that paradise is under the shade of swords. [Al-Bukhārī]

And it means that we ask Allāh (ﷻ) to grant us victory over them and that He humiliates them, even if our ranks don't meet and we don't fight them.

Fifth: From the most important reasons for Victory is having trust in Allāh (ﷻ) and having trust in His Promise: that Allāh will make His Dīn Supreme and Victorious and He will establish and empower it on earth sooner or later.

Time is nothing in the Sight of Allāh (جَلَّالاً), because it's known that a day in His Sight is equal to thousand of our years, so we don't look at it from a worldly perspective, rather we look at the Manhaj that will be victorious and that will last.

We must be confident that Allāh (جَلَّالاً) will make this Dīn victorious no matter how hard they are trying to make it impossible, and how hard they fight against its preachers, and how many obstacles they put on their path, victory will be their ally sooner or later.

Because truth is put to trial first, before it can achieve victory and tamkīn.

It was said to Al-Imām As-Shāfi'ī (رحمه الله):

سئل الشافعي رحمه الله: أيمكن للعبد أم يبتلي قال لا يمكن للعبد حتى يبتلي

Is a servant granted empowerment first or will he be tested first?' So He answered: 'He will be tested first and then he will be given empowerment.' So the scholar and preacher will face trials and after that they will be granted empowerment.

We all know that preacher who we consider, and Allāh has the best knowledge over his affairs, from among the best preachers who was tested in his honor and the haters thought they finished him off and silenced his Da'wah, but Allāh (جَلَّالاً) has turned that trial into a gift for him and the believers, and Allāh (جَلَّالاً) elevated him and the people started rushing to attend his gatherings and lectures and they became thousands while before they were small numbers.

Sixth: Also from the most important reasons for a believer to know so they can prevent themselves from becoming frustrated is, the Ummah has to be in a state of victory with its potential, its capabilities, its intends and with its intentions. How can this be achieved? Sometimes the Ummah can engage in fighting while it is not on a level of victory, so Allāh (ﷻ) delays victory for a while until the level of the Ummah rises and it becomes able to bear the burdens of victory that Allāh will grant this Ummah when time is there.

Allāh (ﷻ) said: ﴿ And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might ﴾ [22:40]

So who are those whom Allāh will grant Nasr? ﴿ they are those who, if We give them authority in the land, establish Salāh ﴾ [22:41]

So, here you can see the intentions in the hearts that can only be known by the Knower of the Unseen. Allāh said: ﴿ And they are those who, if We give them authority in the land ﴾ and this is talking about the future.

﴿ And they are those who, if We give them authority in the land, establish Salāh and give zakāh ﴾

There might be from among the preachers those who if they were granted tamkīn on earth will abandon some matters of Da'wah and don't establish the salāh and the zakāh, or he might establish salāh and zakāh but fully neglect enjoining good and forbidding evil.

Some of those who ascribe themselves to the Da'wah scene might even give up on some important religious matters, or he might cooperate with communists and the secularists for (worldly) gains, this one doesn't deserve An-Nasr.

Also the Ummah has to be on a level of victory with its potential and its capabilities. So the Ummah has people ready who are capable of running the affairs of the Islāmic State when Allāh grants the Ummah victory, or running the affairs of the entire world when Allāh grants it the ability to conquer the entire world. When the Ummah reaches this level, and the rest of the means and reasons are fulfilled, then Allāh (ﷻ) will grant them victory and this is an established fact, there should be no doubts about this.

Seventh: Also from the most important reasons for victory is waging Al-Jihād fi Sabīli Allāh and Al-Amr bi Al-Ma'rūf wa An-Nahy 'An Al-Munkar (enjoining good and forbidding the evil).

These two matters are fences that protect this Ummah, it means that Jihād is protecting the Ummah from outside enemies, and enjoining the good and forbidding the evil will protects the Ummah from the inside (enemies). And enjoining the good and forbidding the evil protects the ships from drills and sinking after, and Jihād protects the Ummah from becoming enslaved and subdued and to be insulted by their enemies.

There is no nation that abandoned Al-Jihād and didn't become humiliated, this is a principle said by our Salaf (رحمهم الله). May Allāh be pleased with 'Alī ibn Abī Tālib (رضي الله عنه) who said:

ما غزي قوم قط في عقر دارهم إلا كتبت عليهم الذلة

When a nation never fought in the heart of its own land, humiliation will be upon them.”

And this will be explained when we are going to talk about the reasons for defeat and humiliation.

Al-Jihād is the reason behind the honor of the Ummah and a reason for its victory because Allāh (ﷻ) said: ﴿ Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not ﴾ [2:216]

When you read the Tafsīr of this āyah by Al-Imām Al-Qurtūbī (رحمه الله) who lived during the fall of Al-Andalūs you’ll feel the sorrow and pain in the words and lines he used.

He explained ﴿ But perhaps you hate a thing ﴾ saying:

﴿ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا ﴾ وهو القتال وسفك الدماء وبذل الأموال

This means You hate fighting and spilling blood and spending your wealth.

And he explained ﴿ and it is good for you ﴾ saying:

﴿ وَهُوَ خَيْرٌ لَّكُمْ ﴾ أي التمكين في الأرض والعز والنصر

This means you will achieve tamkīn on earth, ‘izzah (honor) and Victory.

﴿ And perhaps you love a thing ﴾ this means:

﴿ وَعَسَى أَنْ تُحِبُّوا شَيْئًا ﴾ وهو الراحة والإخلاء إلى الأرض والطمأنينة في البيوت والديار، وهو شر لكم بالإذلال وانتهاك حرمانكم وأعراضكم، واستيلاء الكفار عليكم، واستئصالهم لكم

You love comfort, inclining to the Duniyah and tranquility in your houses and homes but it is evil for you since you will be subdued, and your honors and sanctity will be violated and you will be overcome and abased and your authority lost.

And then he says some painful and burning words:

ولما أصبح المسلمون في الأندلس على هذه الحال تسلط عليهم العدو فأخذوا ديارهم واحدة بعد الأخرى بلاد وأي بلاد

And when this became the reality of the Muslims in Al-Andalūs the enemies dominated them and they took their lands one by one, what a beautiful land it was.

Meaning: What a beautiful land it was, but its inhabitants neglected it so they lost it.

And it is known among the people with intellect that the kufār will not leave the Muslims alone even if the Muslims leave them alone.

And this is a Shar'ī reality and Sunnah of Allāh (جَلَّالَهُ), He informed us on it when He said: ﴿ And they will continue to fight you until they turn you back from your religion if they are able ﴾ [2:217]

This means that whatever you do, and how close you try to come to those kufār they will continue to fight you no matter what, and they will not leave you in tranquility until you apostasies from your Dīn and you follow their desires.

Like Allāh (ﷻ) said: ﴿ And never will the Jews and the Christians approve of you until you follow their religion ﴾ [2:120]

So, they will only accept you if you return back from your Dīn, and they will not stop fighting you until you return back from your Dīn.

And if they leave you and don't fight you physically on the battlefield they will for sure fight you culturally, intellectually, using the women, using the media, they will fight you trying to destroy your Dīn and to waste your 'Aqīdah.

So please O Muslim Muwahhid, be aware of the kufār!

Eighth: The final reason for victory is preventing ourselves from falling into the reasons of defeat and humiliation, and we will discuss them from this moment on.

The reasons for defeat and humiliation are many and I can not mention them all for you in these couple of minutes. But I will mention the most important reasons.

The most important reason for defeat and humiliation is deviation from the Sirāt al-Mustaqīm (Straight Path) whether this deviation is in 'Aqīdah or deviation in practices.

Meaning that whether the sins in matters of ‘Aqīdah like disbelief in the Asmāa and Sifāt of Allāh (His Names & Attributes) and Major and Minor Shirk or it is with a full apostasy by adopting kāfir ideologies like communism, nationalism and secularism, or by deviation in practices, meaning the sinning in practices.

The follower of the Qurān will know that these matters are reasons for the destruction of nations. Like Allah (ﷻ) said: ﴿ So each We seized for his sin and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allāh would not have wronged them, but it was they who were wronging themselves ﴾ [29:40]

So the previous nations were seized because of their sins, and because they wronged themselves, and the evidence for this fact are many, and for you is to read the Book of your Lord and you’ll read this clearly.

For example, read the story of the people of Sabāa, read the story of the people of Sabt (Saturday), read the reason behind the drowning of the people of Nūh, and read reasons behind the destruction of the people of ‘Aād, Thamūd and Lūt, and what happened to the people of Mūsa, and what happened to other nations, you’ll see that their sins were reason for their destruction.

First: The deviation in matters of Al-‘Aqīdah and its traces.

We will give two examples on the deviation in matters of Al-‘Aqīdah they are a living witness for the fact that when the Ummah deviates in Al-‘Aqīdah it will weaken and become humiliated.

The first example is during the fourth century after the Hijra of the Messenger of Allāh (ﷺ).

The Ummah witnessed a strong Rāfidhī force: in the eastern part of the Arabian Peninsula in Bahrain and Al-Ahsā Governorate they established the Land of the Qarāmitah, in the land of Fāris (Iran) and in Al-‘Irāq they established the Buyīd dynasty, in Bilād As-Shām they established the Hamdānid dynasty - Abu Firās Al-Hamadānī and his followers were from the Rāfidah, and in Maghreb (North-Africa) they established the ‘Ubaydī, Ismā’īlī and Qarāmitah dynasty, that was falsely named the Fātimid Caliphate. After that they set off and conquered Egypt, and after that Al-Hijāz. Also the Qarāmitah from Bahrain set off and reached al-Hijāz and in that century they conquered the black stone and it remained under their authority for twenty-two years.

They even reached Damascus and only a few countries remained safeguarded from this Rāfidhī force and were not conquered by them. And I will mention the words of Al-Hāfith ibn Kathīr (رحمه الله) on the events that occurred during that period of time, and then read his commentary on those events carefully. Ever since those deviant Rāfidhī states were established, the Christians showed some progression setting off out of the Roman Land, to seize and conquer some of the lands of the Muslims, and they committed heinous crimes that sent shivers down the spine.

Al-Hāfith ibn Kathīr (رحمه الله) mentioned some of these events, that occurred in 359H and then he commented on them, he said:

وفيهما دخلت الروم أنطاكية فقتلوا من أهلها الشيوخ والعجائز، وسبوا من أهلها الشيوخ والأطفال نحواً من عشرين ألفاً فإننا لله وإنا إليه راجعون

In this year the Romans entered Antioch and they killed from its people the elderly and elders, and they took approximately 20.000 elders and children as prisoners, so We belong to Allāh and to Him we shall return.

Then Al-Hāfith ibn Kathīr (رحمه الله) commented on it saying:

وكل هذا في ذمة ملوك الأرض أهل الرضى الذين قد استحوذوا على البلاد وأظهروا فيها الفساد قبحهم الله

The kings ruling in the world are to blame for all of this, the people of rejection who took over the country, spread corruption in it, may Allāh disgrace and curse them.

He then mentioned as part of the events of 359H that the Roman emperor committed more heinous crimes in Tarāblus and Shām and its coasts and Homs and other cities.

He (رحمه الله) said:

ومكث ملك الروم شهرين يأخذ ما أراد من البلاد ويأسر ما قدر عليه، ثم عاد إلى بلده ومعه من السبي نحو مائة ألف إنسان ما بين صبي وصبية وكان سبب عوده إلى بلاده كثرة الأمراض في جيشه واشتياقهم إلى أولادهم

The Roman emperor remained for two months taking and seizing whatever he wanted from the land and capturing whomever he was capable of capturing, after that he returned back to his land and took approximately 100.000 prisoners with him, little boys and girls. The reason he went back to his land was an increase of diseases in the army of his ranks and them longing for their children.

So imagine an enemy from the enemies of the muslimīn coming and capturing 100.000 Muslim prisoners and he only returns back to his country because of diseases that destroyed the ranks of his army, and he was not fought by any of the Rāfidhī kings who were kings of those lands at that time.

So remember what we said at the beginning as means for Victory; there has to be a righteous and believing leadership.

Al-Hāfith ibn Kathīr (رحمه الله) then commented on the practices of the Rāfidah in that century who were cursing and slandering the Sahābah (رضي الله عنهم) and were committing and practicing other Bid'ah and delusions.

وفيها كتبت العامة من الروافض على أبواب المساجد لعنة الله علي معاوية بن أبي سفيان، وكتبوا أيضاً: ولعن الله من غصب فاطمة حقها - يعنون أبا بكر رضي الله عنه - ومن أخرج العباس من الشورى - يعنون عمر رضي الله عنه - ومن نفى أبا ذر - يعنون عثمان رضي الله عنه - ، يقول ابن كثير رحمه الله (رضي الله عن الصحابة وعلى من لعنهم لعنة الله)

It was during this year that the majority of the Rāfidah wrote on the doors of the Masājid: 'May Allāh curse Mu'āwiyah ibn Abī Sufyān (رضي الله عنه)'. They also wrote:

‘May Allāh’s curse and wrath be upon the one who took the right of Fātimah’ and they meant Abū Bakr As-Siddīq (رضي الله عنه). And they wrote: ‘May Allāh curse the one who ousted Al-’Abbās from the Shurā (the Muslim council)’ and they meant ‘Umar ibn Al-Khattāb (رضي الله عنه). And they wrote: ‘May Allāh curse the one who denied Abā Dharr’ and they meant ‘Uthmān ibn ‘Affān (رضي الله عنه). May Allāh be pleased with the Sahābah and may He curse those who curse the Sahābah...

He then spoke a little until he said:

ولما بلغ ذلك جميعه معز الدولة - يقصد ابن بويه وكان رافضياً - لم ينكره ولم يغيره قبحه الله وقبح شيعته من الروافض

When all of this news reached the heads of the state; he meant ibn Buyah who was a Rāfidhī, he didn’t vehemently object it and he didn’t change it may Allāh disgrace and curse him and may He curse and disgrace his Shī’ah from among the Rawāfid.

Please read the commentary of ibn Kathīr (رحمه الله) because his words are the essence of this lecture, he said:

لا جرم أن الله لا ينصر هؤلاء وكذلك سيف الدولة ابن حمدان بحلب فيه تشيع وميل إلى الروافض، لا جرم أن الله لا ينصر أمثال هؤلاء، بل يدل عليهم أعداءهم لمتابعتهم أهواءهم، وتقليدهم ساداتهم وكبراءهم وآباءهم، وتركهم أنبياءهم وعلماءهم، ولهذا لما ملك الفاطميون بلاد مصر والشام وكان فيهم الرفض وغيره استحوذ الإفرنج على سواحل الشام وبلاد الشام كلها حتى بيت المقدس ولم يبق مع المسلمين سوى حلب وحمص وحماة ودمشق، وجميع السواحل وغيرها مع الإفرنج والنواقيس النصرانية والطقوس الإنجيلية تضرب في شواهد الحصون والقلاع، وتكفر في أماكن الإيمان من المساجد وغيرها من شريف البقاع

It is inevitable that Allāh will not give victory to those, and the same for Sayf Ad-Dawlah ibn Hamadān in Halab because he has signs of shi'ism and inclination towards the rawāfidh, so it is inevitable that Allāh will grant victory to the likes of him. Rather, he will be subjugated by his enemies because they follow their desires and because they imitate their masters, their chiefs and fathers and they left their prophets and scholars. This is the reason why the Fātimids when they ruled over Egypt and Shām and they had among them rafḍ (rejection) and other things, the Franks took control over the coasts of As-Shām and Bilād As-Shām and even Bayt Al-Maqdis. And the Muslims only had Halab, Homs, Hamā and Dimashq under their authority. As for the rest of the coasts they were under the governance of the Franks and the christian bells and the evangelical rituals and practices were coming out of the towers of the forts and castles. And it practiced acts of disbelief in the places of Imān like the Masājid and other noble places ﴿ End of his words.

After that he described the state of the Muslims saying:

والناس معهم في حصر عظيم وضيق من الدين وأهل هذه المدن - يقصد دمشق وحلب وحمص وحماة - التي في يد المسلمين في خوف شديد في ليالهم ونهارهم من الإفرنج فإننا لله وإنا إليه راجعون وكل ذلك من بعض عقوبات المعاصي والذنوب وإظهار سب خير الخلق بعد خير الأنبياء

The people among them were under a major siege and narrowed in their Dīn and the people of these cities; meaning Halab, Homs and Hamā, that were under the authority of Muslims were living under major fear in their days and nights from the Franks so We belong to Allāh and to Him we shall return. All of this happened as a punishment for the sins and...

disobedience and the appearance of cursing the best of all people coming after the best of the prophets. (end quote)

This is a result of deviation in 'Aqīdah matters that took control over this Ummah during the fourth century after Hijra, in fact it took control over its leaders and commanders at that time.

The second example is from our days. The Arabs were defeated by the Jews despite the fact that there was no comparison between the numbers (Arabs were more than Jews), and despite the tawāgīth of Shām and Egypt chanting slogans promising they will drive the Jews into the sea and they do so and so. They were raising the banners of nationalism and the banners of socialism and they were fighting islam. Their biggest Tāghūt had just sentenced Sayyid Qutb (رحمه الله) to death a year before this battle.

And when the battle started their slogans were songs and Anāshīd they used addressing the warplanes of the jews:

ميراج طيارك هرب *** خايف من نسر العرب

Your Mirage warplanes fled, fearing the Arab eagle.

والميج علت و اعتلت *** في الجو تتحدى القدر

MiG's are flying higher and higher in the sky challenging Fate.

This is what the broadcasts of Dimashq were singing and broadcasting at that time.

So this crushing and humiliating defeat that led to seizing the rest of what remained from Palestine and they seized folds of Palestinian land the size of Sinaī and Al-Golān heights. This was because those evil and deviant leaders took control over the affairs of the Muslims, and this was one of the main reasons of humiliation and defeat.

Second: Deviation from the perspective of practicing sins and being disobedient and they can be divided into three categories:

- Disobedience during the battle, like disobeying the commander's order during the battle like it happened during the Battle of Uhūd when the Archers left the mountain and disobeyed the order of the Messenger of Allāh (ﷺ) and you all know what happened.
- Disobedience and sins before the battle, and we will go into detail on this so I will leave it to the last.
- There are sins that lead to everlasting humiliation of this believing Ummah, and these sins have a direct impact on the defeat of the Ummah in front of its enemies.

The Messenger of Allāh (ﷺ) has explained this by saying:

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ سَلَّ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

When you enter into 'inah transaction, hold the tails of the oxen, are pleased with agriculture, and you give up Al-Jihād fī Sabīli Allāh. Allah will make disgrace prevail over you, and will not withdraw it until you return back to your Dīn.

And ﴿ al-ʿinah ﴾ is a form of interest and it has become widespread in the lands of the muslimīn so humiliation and disgrace was bestowed upon them.

﴿ are pleased with agriculture, and give up Al-Jihād fī Sabīlī Allāh and hold the tails of the oxen ﴾ means, planting and farming it was widespread during that ages and even today a lot of Muslims countries depend on it.

So inclination to the Dunyah and paying attention to it and giving up Al-Jihād fī Sabīlī Allāh is a reason for humiliation.

﴿ Allāh will make disgrace prevail over you ﴾ humiliation is not for the Jews merely, it can also be bestowed on this Ummah if it disobey the Commandments of their Lord.

﴿ Allāh will make disgrace prevail over you and will not withdraw it ﴾ means: He will not withdraw it, until when?

When we have a million soldiers? or when we have a thousand warplanes? Or when we have 500 tanks? Saddam Hussein had all of this and it didn't benefit him?

No, the Messenger of Allāh (ﷺ) said: ﴿ until you return back to your Dīn ﴾ meaning: if you return back to your Dīn, He will withdraw the humiliation from you.

There is one condition, we must return back to our Dīn in its totality from its beginning till its ending.

Don't say: 'These are trivial issues and these are vital issues' and don't say: 'These are Sunnan and these are so and so'

And don't say: 'These issues cause division in the Ummah' when you study the difference in 'Aqīdah between Ahl As-Sunnah and the rawāfid, the ash'arīyah and others.

No, rather you take this Dīn in its totality like it was presented and brought by the Messenger Muhammad ibn 'Abd Allāh (ﷺ) and revealed to him by His Lord. You take it how it is pure and clean, and then victory over your enemies will be achieved.

We will now continue with the second issue and these are the sins that are a prelude and a reason for the defeat and humiliation. And these sins are:

A) Ad-Dhulm (oppression), oppression is not just a reason for the reasons of defeat, rather it is from the reasons for destroying a nation and the downfall of states, a change in conditions.

Shaykh Al-Islām ibn Taymiyyah (رحمه الله) has some nice and just words on this, he said:

إن الدول تبقى مع العدل وإن كانت كافرة، وتسقط مع الظلم وإن كانت مسلمة

It is said that Allāh allows the just state to remain even if it is led by kufār, but Allāh will not allow the oppressive state to remain even if it is led by Muslims. [As-Siyāsah As-Shar'iyah]

So Ad-Dhulm is from the main reason for defeat and humiliation bestowed upon the Muslims, whether it is oppression against the souls by sinning, or by oppressing others stealing their wealth, beating them and violating their honor,

or by oppressing other creations of Allāh (جَلَّالاً) even if they are from the animals so let alone the human-beings.

B) Abandoning enjoining the good and forbidding the evil:

This is a reason for destroying a nation and punishing it. Because Allāh (جَلَّالاً) said: ﴿ So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals. And your Lord would not have destroyed cities unjustly while their people were reformers ﴾ [11:116-117]

So if the people of a nation are enjoining the good and forbidding the evil Allāh will not destroy them.

However, when they abandon enjoining good and forbidding evil, and filth and sinning has spread and became widespread they won't be threatened with destruction rather with more than that. That is that Allāh (جَلَّالاً) will annihilate them and will bestow punishment on them.

And in the Hadith it has been narrated that Abū Bakr As-Siddiq (رضي الله عنه) said:

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ اللَّهُ عَنْهُ قَالَ إِيهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ آيَةَ إِيَّا
إِيهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ وَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ النَّاسُ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى
يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابِهِ

O people, you recite this verse: 'O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error.' [5:105]. I heard the Messenger of Allāh (ﷺ) saying: "If people see an evildoer and do not stop him, soon Allāh will send His punishment upon them all. [Narrated by ibn Mājah, Ahmad and At-Tirmithī]

So when enjoining good and forbidding evil is abandoned it will be a reason for punishment being sent down on them.

Destruction is much worse than merely a punishment because that might be followed by an uprising and victory.

Abandoning enjoining good and forbidding evil is also a reason for division and disagreement, and these are the main reasons for humiliation and defeat. Like it will become clear in shā Allāh.

Allāh (ﷻ) said: ﴿ And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful ﴾ [3:104]

After that Allāh (ﷻ) warned us from those who abandon this. Allāh said: ﴿ And do not be like the ones who became divided and differed after the clear proofs had come to them ﴾ [3:105]

So carry out this matter otherwise you will be like those who became divided. And it contains a sign that abandoning it is a reason for division and disagreement in the society and this is clear in front of our own eyes.

Because there are people whose hearts are filled with lusts and disobedience and they want to continue on this path and they want for the believers to digress (into) a great deviation and to spread immorality among the believers, and others who are righteous so the society becomes divided and diverse.

C) Breaking the covenant with Allāh and His Messenger (ﷺ) because it has been narrated in a Hadīth from the path of ‘Abd Allāh ibn ‘Umar (رضي الله عنه) who said:

يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتَلَيْتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ

The Messenger of Allāh (ﷺ) turned to us and said: ‘O muhājirūn, there are 5 things with which you will be tested, and I seek refuge with Allāh lest you live to see them..

The Prophet (ﷺ) then mentioned as one of the five:

وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ

They don't break their covenant with Allāh and His Messenger, but Allāh will enable their enemies to overpower them and take some of what is in their hands. [Sahīh ibn Mājah 4019]

It is well known that the enemies can't take what belongs to the Muslims from wealth, land or something else only when the Muslims are defeated and humiliated. And breaking the covenant of Allāh and His Messenger means betraying the covenant, that a person gives a covenant and treaties and thereafter breaks and betrays and doesn't care about it.

D) Also from the sins that Allāh promised defeat and humiliation for those who commit them is: Al-Ghulūl, this is taking the wealth of the Muslims unjustly. It was narrated in Al-Muwatta from the path of ‘Abd Allāh ibn ‘Abbās Mawqūf, that he said:

مَا ظَهَرَ الْغُلُولُ فِي قَوْمٍ قَطُّ إِلَّا أُتِيَ فِي قُلُوبِهِمُ الرُّعْبُ

Al-Ghulūl does not appear in a people but that terror is cast into their hearts.

And it is known when terror is casted in the hearts they won't be able to confront their enemy and they will be defeated and turn their backs fleeing. Without a doubt.

There is also an Athar (report) but it is da'if (weak) and it says that bribery causes the same. In the Musnad of Imām Ahmad ibn Hanbal (رحمه الله) it is narrated that the Messenger of Allāh (ﷺ) said: 'Bribery will not appear among any people without their being punished by terror.' Al-Munthiri (رحمه الله) said its chain needs examination.

E) Proudness, pride, arrogance and self-admiration, and this is because Allāh (جَلَّ) said: ﴿ And do not be like those who came forth from their homes insolently and to be seen by people and avert (them) from the way of Allāh. And Allāh is encompassing of what they do ﴾ [8:47]

So this Riyāa, pride and arrogance on earth and averting people from the Path of Allāh, meaning averting them from the Dīn of Allāh even if it is done in small parts of the Dīn, averting them from it will cause humiliation like the āyah clarifies.

Same for self-admiration because Allāh (ﷻ) said: ﴿ Allah has already given you victory in many regions and (even) on the day of Ḥunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with in spite of its vastness; then you turned back, fleeing ﴾ [9:25]

So when the Sahābah had self-admiration because of themselves and their strength and said: 'We will not be defeated today because we are big in numbers'. so these big numbers were not beneficial for them at all. Some narrations say that the numbers of Banū Hawāzin didn't exceed the three thousand men, while the numbers of the Sahābah were many times greater compared to Banū Hawāzin. Despite that they turned their backs retreating when they admired themselves and forgot depending on their Rabb (ﷻ).

And here is a note worthy of mentioning, when you read the Qurān following the verses wherein in the battles of the Messenger of Allāh (ﷺ) are mentioned, you'll never find Allāh (ﷻ) praising the believers and praising them for their heroism.

Rather He clarified for them that the Nasr comes as a Grace from Allāh like He said in the Qurān: ﴿ And victory is not except from Allāh, the Exalted in Might, the Wise ﴾ [3:126]

And Allāh (ﷻ) said: ﴿ And victory is not except from Allāh, the Exalted in Might, the Wise ﴾ [8:10]

One verse in Aāl-'Imrān and one in Al-Anfāl, and you will even find that Allāh (ﷻ) points out to the believers the mistakes made by them while they were made victorious.

So Allāh (ﷻ) said to them on the day the battle of Badr: ﴿ It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allāh's enemies] in the land ﴾ [8:67]

And Allāh (ﷻ) said: ﴿ They ask you, [O Muḥammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allāh and the Messenger ﴾ [8:1]

And Allāh (ﷻ) directly after this said: ﴿ So fear Allāh and amend that which is between you and obey Allāh and His Messenger ﴾ [8:1]

It is like Allāh is pointing them to the fact they have disagreement in distributing the spoils of war and bounties is not good at all, so be aware from contradicting the Commandments of Allāh and His Messenger (ﷺ).

So, Allāh didn't say to them you did good and you're heroes. He didn't mention the heroism and their courageous deeds on the day of Badr. Rather He pointed out the mistakes for them and He remembered them not to rely on themselves and to not admire themselves and that Nasr will come from their Lord Alone and Exclusively.

The same when you read the story of the battle of Uhud you will find Allāh (ﷻ) alerting them on the mistakes and the reasons behind what happened to them.

Allāh (ﷻ) said: ﴿ And Allāh had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage ﴾

Pay attention! this is the first. ﴿..and fell to disputing about the order given by the Messenger of Allāh ﷺ﴾

And ﴿ you lost courage ﴾ means that you couldn't agree on anything.

And ﴿ ..and fell to disputing about the order given by the Messenger of Allāh ﴾ means you differed concerning your affairs.

And ﴿ and disobeyed after He had shown you that which you love ﴾ means they disobeyed the commandments of the Messenger of Allāh (ﷺ).

And ﴿ Among you are some who desire this world ﴾ means Ghanimah the war-booty and spoils of war.

And ﴿ and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He [Allāh] has already forgiven you ﴾ means that the mistakes you have fallen in, are forgiven by Allāh.

So Allāh (ﷻ) is alerting us that a Muslim must always humble to his Lord, relying on Him, seeking victory with Him, being sincere in that, knowing that Victory only comes from Him and not because of the numbers and preparation.

My dear brothers, I will go through the second reason for humiliation and defeat because I can see that the time is not on our side.

A) Division and khilāf (dispute) between the Muslims and dispersion in their affairs is a reason for a crushing defeat upon them and from the reason for humiliation bestowed upon them.

Whether it's during the battle or outside and before the battles.

Allāh (ﷻ) said: ﴿do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient﴾ [8:46]

This matter and the matter we mentioned before which is sinning were the main reasons for the fall of Al-Andalūs.

Because Al-Andalūs has fallen because of these two main reasons along with some other reasons. One was disobedience and inclination towards the Dunyah and its amusements, and being divided.

We conquered Al-Andalūs with Takbīr and Tahlīl and Tāriq ibn Ziyād leading the Muslims.

And we went out of it while the one who gave up the last piece of it was named 'Abd Allāh Al-Saghīr and he was small like his name, and I don't mean young in age rather in his stances, concern and ability.

دوزان العود وهات القدح *** راقث الخمر والورد صحا

This was the reality of the Muslims in their final days in Al-Andalūs. ﴿دوزان العود﴾ means 'bring out the 'oud' [an instrument] and play it and bring out the mugs of alcohol. Alcohol was brought and the roses woke.

B) Allying the kufār and munāfiqīn and a lack of being aware of them. Allāh (ﷻ) has warned us against it with a firm warning and spoke about it again and again like the ‘Allāmāh As-Shaykh Hamad ibn ‘Atīq, who was from among the ‘Ulamāa of Najd (رحمهم الله), the imāms of the true Da’wah and reforming the ‘Aqīdah and returning back to what was practiced by Messenger of Allāh (ﷺ), has said:

قال الشيخ حمد بن عتيق رحمه الله: ﴿فأما معاداة الكفار والمشركين فاعلم أن الله سبحانه وتعالى قد أوجب ذلك، وأكد إيجابه، وحرم موالاتهم وشدد فيها، حتى أنه ليس في كتاب الله تعالى حكم فيه من الأدلة أكثر ولا أبين من هذا الحكم بعد وجوب التوحيد وتحريم ضده﴾

As for animosity towards the kufār and mushrikīn, then you must know that Allāh (سبحانه وتعالى) has ordained it and emphasized on it and affirmed it. He made allying them harām and He strongly emphasized on it to the extent that there is no Ruling in the Book of Allāh that has more proofs or is more clear after the obligation of Tawhīd and prohibition of Shirk, than the prohibition of allying the Kāfirīn. [Sabīl Al-Najāt wa'l Fakāk page 31]

Quoting merely one verse from the Qurān will expose the reality of the kufār, Allāh said: ﴿O you who have believed, do not take as intimates those other than yourselves [i.e., the believers], for they will not spare you [any] ruin﴾ [3:118]

Meaning: they will not come short when it comes to corrupting you. Allāh (ﷻ) then said: ﴿They wish you would have hardship﴾ [3:118] Meaning; they love what is hard for you.

Allāh (ﷻ) then said: ﴿ Hatred has already appeared from their mouths ﴾ [3:118] Meaning: they couldn't hide it anymore.

Allāh (ﷻ) then said: ﴿ and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason ﴾ [3:118] Meaning: Where are those who use their intellect and reason?

And This was the main reason behind the defeat of the ‘Abbāsī Dynasty against the Tartars because they allied the filthy rāfidī ibn Al-'Alqamī and gave him a ministry. This filth allied the Tartars and wrote to them in order to destroy the Khilāfah and cause its downfall so what he wanted happened. And Allāh has punished him with a severe punishment so the king of the Tartars awarded him by killing him saying to him: “You don’t deserve to be trusted.” So he gave him a painful death and how many of his likes are present in our days and ages.

My beloved brothers, it might occur that the human shayātīn and munāfiqīn join the ranks of the believers while they don’t recognize them. So from the mercy of Allāh is that He inflicts the believers with trials and tribulations, so the true face of the munāfiqīn gets unveiled distinguishing the ranks of the muslimīn and purifying them from those infiltrators so the ranks are distinguished and become filled with sincere believers.

And the tribulations and trials that occurred among our brothers the Mujāhidīn in Afghānistan in the past and present we consider them from what we mentioned above, so that Allāh distinguishes between the ranks and the rotten leaves, that couldn’t be recognized because they pretended to have Imān, will fall of.

C) Abandoning preparing what is needed for battle, and inclining towards the Duniyah and its amusements, drowning in fun and seeking rest and tranquility causes incapability among humans to enter the battle or to confront the enemy.

These are some of the reasons behind defeat mentioned in the History of Islam, and we didn't mention all of them, because when a person researches and dives in to the books of history he will see that there are many more than we have mentioned. We had to mention the most important reasons and the less indicates more.

And may the peace and blessings of Allāh be upon our prophet Muhammad ﷺ, his household and his Sahābah.

Translation done by Dār At-Tawhīd

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